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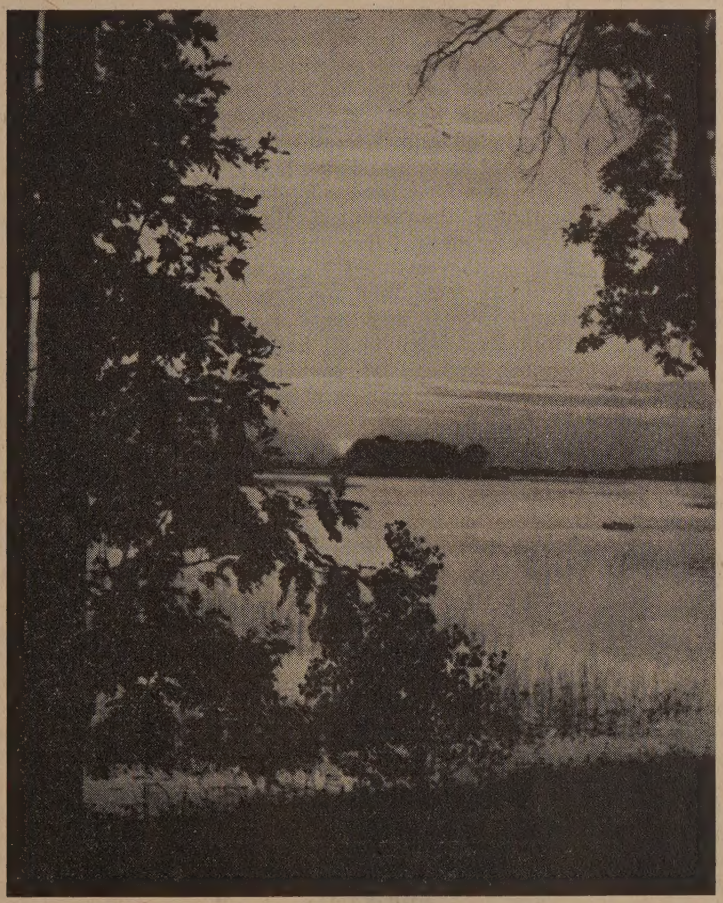
YOUNG FRIENDS NUMBER



The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For Sept. 5—What God Expects of Us

(Leviticus 19:1-4, 11-18, 32-34)

THE FOUR FREEDOMS OF MOSES

It would seem that the Lord and Moses were just about 3300 years ahead of their day—for it is in our time that "The Four Freedoms" have been popularized. The Lord and Moses didn't divide their's up like F.D.R. and W.S.C., who included two "Freedom of's" and two "Freedom from's." The Lord and Moses want us to have four "Freedom from's." It would seem that you can include all the ideas of this lesson in four "Freedom from's." We are to have Freedom from Disrespect, Freedom from Injustice, Freedom from Ill-will and Freedom from Loose Talk.

Our lives are to be free from disrespect—disrespect of father and mother, of the aged, of the Lord's sabbath, of the Lord (by making idols. Can a dollar be a molten god? At least silver dollars were molten once), and for the personalities of the handicapped and the strangers. We are never to amuse ourselves by cursing the deaf because they cannot hear, nor by making trouble for the blind because they cannot see. We are to respect all men equally whether they can't write a check at all, having no funds in the bank, or whether they could sign for a million and have it accepted. Position is not to make any difference. I'll guess Moses kept his hat on while talking to Pharaoh.

Freedom from Injustice: whenever anyone steals anything it is certainly being unjust to the owner; false dealings, cheating or paying too small wages in the depression because labor is plentiful; then labor demanding unreasonable wages in prosperity because workers are scarce. Moses is almost inclined to use our expression, "Are Friends prompt in the payment of their debts?" Certainly refusing to keep the money overnight, or paying the same day the debt is made, is promptness such as even some old-time Friends did not reach. I'm sorry Moses didn't put in something about being especially square and fair in dealings with boys and girls. Cheat a boy or girl of a nickel and he or she is less likely to forget it than some adults would forget ten dollars.

Freedom from Ill-will: hatred, vengeance, grudges. Moses was inclusive when he put in the holding of grudges—but they belong in the list. That is the point Jesus emphasized; murder must be done in the heart before it is done by the body and to hold a grudge is going the first mile on the road to ill-will and murder; hatred paves the second mile. The angels knew the words to their music when they sang, "Peace on earth, goodwill among men," for the two can never be divorced. The only foundation for peace is goodwill. Moses had it as his third Freedom. It is just as necessary for the welfare of mankind as freedom of speech, worship, from want and fear. In fact, if goodwill dominates the lives of mankind all four of F.D.R.'s and W.S.C.'s freedoms will be realized. I'm afraid our present day leadership has a long way to go before they get down to the bedrock on which Moses and the Lord were standing.

Freedom from loose-talk whether it be profaning the name of God or the character of a fellow man or woman here on the earth. I know some self-righteous souls who would turn white with horror if they heard some of the profanity around town; but they have become geniuses at another form of profanity—the bearing of idle tales or gossip. Which kind of profanity is a greater hindrance to the Kingdom of God no earthly mortal can say. We are to avoid both kinds.

If we had to choose which set of Freedoms was the more important there wouldn't be a second's hesitation in saying the set of Moses and the Lord. Our governments may work for the modern group but it is the everlasting task of the Church and of God's people to work for the original set.

MILTON H. HADLEY.

For Sept. 12—God's Purpose for a Nation

(Numbers 10:11, 12, 29-36)

EMIGRANTS

Just why the Golden text was chosen from the 29th verse and why some meetings of Friends have used it as a watchword is something the writer cannot understand. "Come with us and we will do thee good" puts religion on a selfish basis. It was flatly turned down by Hobab who replied, "No, I'm going home." At least that is the way verse thirty reads to me, although Hobab may have underscored it extra, "I will *not* go." Then Moses changed the basis completely and said, "But Hobab, we need you; we need you badly. You know the wilderness. We need you as scout and guide." And Hobab said, "Well, that's different. If you really need me; then you can count on me." At least that is the kind of an answer he acted on for you find his descendents living in the tribe of Judah (Judges 1:16). To me, appealing to some one as needed is as likely to be effective in the 20th Century A. D. as it was in the 15th Century B. C.

There seems to be some intimation that Moses was offering Hobab special inducements in the first offer, assuring him "we'll treat you right." But in the second offer Moses says, "we'll treat you just the same as anybody else (Verse 32). Here is an ancient study in race relations for Hobab was a Kenite, not an Israelite. To this day all over the earth minority races do not ask, and do not want special favors. "Just the same as everybody else" suits them one hundred per cent. Some emotive Friends would grant special favor and privilege such as unwise parents grant their spoiled offspring. But the wise American says, "America needs you. She needs you much. Be a good American and we will treat you just like any other American." I don't blame the second and third generation "Japanese-Americans" protesting against our continuance of the hyphen. We don't call second and third generation English-Americans "English-Americans." The Indians should be permitted to hyphenate all our racial cognomens; for as Dr. Frazier remarked as he heard some Friends discussing the refugee situation, "You all look like refugees to me." America has had a refugee problem at least since 1620.

The main idea of the lesson is the Lord leading a whole group of people. Of course some people will insist that the situation was unusual; that the Israelites were His chosen people. But the fact remains that He did lead a "nation." Of course we can limit the power of God now and say that He can't lead a whole nation. We can discredit the saying of Jesus when He told the Jews about Him, "the Kingdom of God will be taken from you and given to a nation which brings forth the fruits thereof." But God's power is not limited by our lack of faith nor does our questioning the terminology of Jesus change his statement.

Looking through the pages of history one can conclude that doors of opportunity have been opened to one nation after another; and when any nation failed to bring forth Christian fruits,

(Continued on page 347)

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"For This Cause"

By Cecil E. Hinshaw*

WHY are you alive? In a world where millions of people find the continuation of life denied them, can you justify *your* life? Can you show any sufficient reason to demonstrate that *you* are worthy of being allowed to live? What is your worth to the world? Does the investment of time, effort, and money which you represent pay dividends to society?

For Our Own Pleasure?

Such questions sound strange to American ears. Our individualistic and democratic society has taught us from childhood that our own happiness is the goal we are to seek. More than that, it has taught us that our government exists to serve us and to promote our happiness. Even more, our churches have many times taught us that a loving God is so concerned with our welfare that He has ordered the universe in such a way that it is to contribute primarily to our needs, both on earth and in the life hereafter. So it is that our home life, our "progressive" educational system, our government, and even our churches have taught us that our own happiness and contentment is sufficient reason for us to be alive.

To be fair, it should be admitted that other voices have been raised which spoke of obligations and duties of men, but their sober words have been almost lost in the tidal wave from the press, the radio, and even from the pulpit —voices which appeal to the selfishness of human nature, encouraging men to order their lives so as to provide first of all for personal security and happiness.

When Happiness Is Gone

The stark tragedy of an immeasurable global catastrophe is making such a self-centered philosophy and religion untenable. Can you speak of happiness and security to people who live in the valley of the shadow of death? When homes are gone, when loved ones and friends are lost and scattered, when daily bread is doubtful, when the future holds so little promise of security and physical happiness, who is the man who dares to speak in the traditional American terms concerning the meaning of life?

For what cause do people live? For what cause *ought* they to live? What purpose in living *can* give meaning and value, hope and faith in a world of unbelievable suffering and primitive savagery? This is a basic question for all people everywhere today. Unless it is answered, suicide is the only reasonable solution to the enigma of life. And it is the answer which an ever increasing number of people are making. When they have drunk to the fill the cup of physical pleasure provided by an amusement-mad nation, when the pleasures of carnivals, drugs, big-name bands, thrill-producing movies, and release of physical lusts have been explored to the full, then the most experienced of the pleasure-seekers know that "morale" has not been built in them at all. All that a mechanized, pleasure-seeking society can do falls pitifully short of providing an inner motivation in a world of tragedy.

Conventional Answers Fail

But for thousands of more sober people the question is still unanswered. What is life for? Is it to work hard, gain modest financial security, have a respectable family, go to church, and grow old enjoying the benefits of these virtuous pursuits? "Yes," has been the answer for many people, but to those who have had all of this swept away from them by a cataclysmic war, the old answer is not enough. Suppose you can have none of these things! *Then,* what is life for? Can there be any purpose left when all that men usually hold dear is snatched away? Anxious people, straining their ears to catch the sound of new bombing terrors, desperately seek an answer. Even Americans, safe in comfortable homes, nervously begin to question.

Why *are* you alive? What is the answer to the riddle of life? Unless we find one, we will join the increasing number of those who have found in insanity a refuge from the unbearable tensions of life today. The old answers have failed. The basic presuppositions of American life have been taken suddenly from us by the bloody hand of Mars. Lost, adrift in an ocean full of terror, we seek desperately to see some North Star, some unfailing guide to point us to safety. We *must* know why we are alive and where we are going—what the purpose of life is for us.

Nationalism Offers Better Answer

An answer which is widely and increasingly prevalent today is the challenge of the dictators to their youth: "You are born to die for your country!" Even a democratic America is having to resort to such a message. Failing to build morale by an appeal to the selfish nature in man, the attempt will increasingly be made to develop loyalty through nationalism.

Before we criticize this answer, it is well to recognize that psychologically it is much sounder and better than the selfishness so rampant today. It is a fundamental law of life that man must live for something outside of himself—something bigger than he is. Such a law is written into every fiber of the universe. The blade of grass exists and grows, not for selfish pleasure, but to produce more grass in the future. Our physical body is such that we

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carry always within us a deep-seated and powerful urge to give ourselves for the species to which we belong. In birth, in life, and even in death, there can be seen the expression of nature's inexorable demand that each individual, whether plant, animal, or human, live for the species rather than for self. Totalitarianism has blindly grasped this important truth, and to millions of young men and women, it has given a ringing challenge to live and die for one's nation. To the lasting credit of the dictatorships, it must be said that this challenge has resulted in a measurably satisfactory answer to the question, "Why am I alive?" Any attempt to deny this will find it utterly impossible to explain the almost unbelievable will to sacrifice and die for a cause which has been so magnificently evidenced in this war. Such morale is an achievement which must be reckoned with as an accomplished fact.

The danger here is that Americans see only the success of the spirit of Stalingrad. There is a growing tendency to remold America according to the same pattern. In the face of this, once again comes the question—a question which has now become desperately important for the Christian: "Why am I alive?" If we do not live for self and pleasure, nor for the State, then for what *do* we live?

CHRIST AND DEDICATION TO THE CAUSE

From across the centuries, the tragedy of a magnificently divine life carries an immortal answer. Jesus faced a terrific test when he approached the cross. His whole being cried out in protest against the giving up of life and opportunity. Life was sweet to him as to any of us. Not only that, but he also realized that his could be an expanding leadership, perhaps to even include the glories of Greece. Death would cut it all short, and from that death he rebelled: "Take away this cup from me!" But his greatness was witnessed in his answer to the sorrow of his soul. John records that Jesus cried, "For this cause came I unto this hour!"

"For this *cause* . . . " All thought of self, all thought even of sacrifice for a nation, is purged from that answer. Jesus found in that moment his answer to the riddle of life. *He lived that he might give himself to redeem men from the tragedy of sin.* He lived for a world! His life found an immortal purpose—a driving force which could carry him in triumph through the terrible hours on the cross. He had achieved a "morale" of such proportions that *nothing* could shake his faith. He had found a Cause so noble, so demanding, so worthy, that he could give himself in glad abandonment to it. "For the joy that was set before him" he could stand anything—a joy which was born out of the forge of suffering, a deep inner happiness which came from knowing that he had fulfilled the deepest and most important reason for his life.

Why are we alive? A living Christ answers in clear, earnest tones in the inner recesses of our being: "For this cause!" Young Friends of America, turn away from the answers of selfish pleasure and of nationalism and accept the rigorous challenge of the "hard sayings" of Jesus—"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple!" Give your lives in glorious, complete, unreserved obedience to your divine Master. Answer to his challenge with completeness of self that frees you of the last bit of tension and reserve. Throw yourselves in abandonment into the service of God and into the building of His Kingdom! Find your lives by losing them! The testimony of the saints of all ages is that when you will live "for this cause" the whole of life becomes so radiant with meaning and purpose that you can but stand speechless in the Divine Presence, thankful beyond measure that at last your search is ended and you *know* why you live upon this earth. An immortal meaning has been given to your life and you are caught up in the glorious company of those dedicated and devoted men of all ages who give themselves to

"That one far off, divine event,
Toward which the whole creation moves."

Our Incomparable Leader

If I may be permitted a word of personal witness at this point, it seems to me that the leadership of Jesus is quite incomparable with any other leadership whatsoever. It happens to be part of my professional task to study the lives and teachings of many leaders of religious thought and social action, and to interview many living leaders in person. The leaders to whom I refer are of a far higher type than the religious fanatics and political Messiahs. . . . To many of them I feel a deep debt of gratitude for the contribution they have made to my own life and thought. But this gratitude does not in any case amount to an unqualified allegiance. It does not lead me to say to any of them, "I am your man. I belong to you, body and soul." Jesus is the only one to whom I am prepared to say that. Plato, Buddha, Francis of Assisi, much as I love and admire them, are still grist for my mill; but I am grist for his mill. I borrow from them, and fit their contributions into my system; but I am glad to be fitted into his system. That is not to say that I would never argue with him about his teachings. . . . What claims me is not just his teachings, but something to which his teachings and his life, and the *gesta Christi* which his Spirit has worked in later times, all point: his central *meaning* or *intention*, his central *self*, which is one with the Will of God, and makes the will of God concretely real to me. . . . If, then, there are areas of life where I continue to battle against him, or flee from him, they are areas of sorrow and disaster, and well I know it.

WALTER MARSHALL HORTON, in *Our Eternal Contemporary.*

It Has Been a Pleasure

This being the last issue of THE AMERICAN FRIEND that I shall get out as acting editor, I wish to express my thanks to the large family of readers for your patience with my inexperience and obvious errors. I had previously done work on newspapers, but the editing of a church paper is in some ways different. I regret that I have not been able to use all of the excellent material that has been sent in. It has been a real pleasure to thus serve you and the Publication Board the past four months. I wish to acknowledge gratefully the many notes of appreciation which have been received.

JAMES R. FURBAY.

Let's Have a Youth Program

By Charles F. Thomas*

CHRISTIAN young people have it in their power to lead defeated Friends meetings into new life and strength. The weaknesses of our Christian living are being revealed daily by the ugly facts of frustration, conflict, and suffering. Some group must rise with a new meaning for Christian living. Youth is the most likely group for recovering a vital Christianity and letting it loose over the earth with fresh power and reality. It is within their power to strike a new level of spiritual living and call our Friends meetings to move up.

Youth as Asset

Youth are an asset to any meeting. Those meetings which provide the support and guidance in a vital program are to be praised. It is there we look for the evolving life of the Society of Friends. The mention of young people's work always gets a sympathetic hearing. Regardless of this indication of sincere concern, we suffer from woefully inadequate youth programs. The constant problem is how to gain and hold youth. In numerous meetings the inability to do this constitutes a major disaster. There is no one place where the blame can be laid, but Friends are weak when it comes to youth work in the church. We have not developed leadership and, therefore, have not developed adequate programs. The time is at hand to alter this situation. It can be done by "concerned Friends in concerted action."

In each of our meetings we have an opportunity to begin now to think and work out a constructive and dynamic program. Pastors will discover new faith and power for their work if they get the young people thoroughly enlisted in the meeting. It is easy to overlook the possibilities. Sometimes we are too close to the local situation to see it with perspective. Frequently pastors, and other youth leaders, should get far enough away from the local situation to view it objectively. If we earnestly want to succeed in building strong programs for young Friends, then we ought to consider it *essential* to take time for a thorough acquaintance with the field of youth work. Attend conferences on youth work and visit some active groups. Unless we study the field, and get some members of the meeting to do the same, our youth work will continue to burden us. One person, at least, has learned this through unhappy experience.

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Failure Without Youth Program

A standstill in young people's work tends to be fatal. It is an atmosphere in which youth get spiritual breath with difficulty. So often adults are not aware of a stalemate. They go on trying to persuade the young people and themselves of the merits of the present program. Or, they get enough satisfaction out of good intention to believe they have accomplished the deed.

Half-hearted or defeated attitudes toward work with young people is a serious handicap. If your meeting does not possess an alive program for young Friends, rather than feel despair, find out the reasons. The problem cannot be solved until it is analyzed. What causes a defeated youth program? Numerous factors enter in, but some of them are general enough for statement here.

1. An unchallenging program
2. Too few thoroughly dedicated young people
3. Powerful counter-action groups (stereotypes) exerting un-Christian influence in the community
4. Adult leadership without vision
5. Young people gone from the community
6. Rigid patterns set by adults
7. Parents who underestimate the value of supporting their young people in church work, and
8. Weak program with Intermediates.

Most of these difficulties can be overcome by understanding and work. First, there must be a united concern and willingness on the part of the Monthly Meeting to go to the bottom of the situation and work together for a solution. The pastor alone, or even with one or two workers, cannot overcome inertia. He must have a concerned Monthly Meeting with an able young people's committee back of his efforts. This united concern most certainly includes the Christian Education Committee, Sunday school superintendents, and teachers of youth classes. The work of these persons is in reality one task. They are seeking to provide the support and guidance for an attractive and appealing Young Friends program in the local meeting. They should find ways of planning their work together and making it a unit. In every meeting there ought to be from three to ten persons committed to answer the call for leadership in a youth program. Among these there will be a few parents of the young people, some older young people, and the leaders mentioned above. Such united support will give confidence to the young people even under adverse conditions.

Having analyzed causes of stalemate and brought to bear a united effort of the meeting, the next step is to enlist young people to work with the leaders to build a vital program. At this point some of us need a generous education. We have not given the thought and research to it that the task demands. This stands to reason, for we are getting the results of what we are now doing.

Some Basic Principles

Allow a few suggestions, humbly given, after some recent thought and study on the matter. A Young Friends program adequate for the present time will possess some distinctive qualities. First, *it must have a dynamic appeal to a powerful dedication.* We gain nothing by weakening our appeal to youth. They, more than adults, are responsive to vital religion. They are willing to give enormously to that in which they believe immensely. A commitment to the person of Christ and the Kingdom of God can be secured when youth are convinced such commitment has relevance to personal and social problems. We do not make powerful dedication merely for the sake of being morally good. No one seems to care that much about being good. But we do want a program of living that adds to personal integrity a cause that serves all mankind. Personal salvation can no longer be conceived as an end in itself. Jesus was not just talking good ideals but giving men the only sound principles for brotherhood in a community of God's people on earth.

New kind of persons have to emerge in the church. They will be persons who are apostolic in their loyalty and understanding of Jesus Christ and the Kingdom. They will have found a divine, living, loving Center within. They will have met a Power that takes away self-interest, desire for position, thing-mindedness, and money-seeking. Such persons do not result from ordinary religious experience, but from dynamic change within. It is an act of dedication which does not end with personal rebirth; but is a milestone in the birth of a God-ruled world. Young people are not alone concerned in their individual salvation, but in finding unity with God's eternal will for whatever He has purposed for the universe. When they are caught up in the living reality of such a dynamic orientation of life with God, the foundation of a great youth work is laid.

Second, *an effective youth program will center in a powerful leader, a living cause, and a plan of action.* This calls for a new and positive approach

to our task. In the past we have, to a great extent, centered our program upon abstractions. On the one hand we have centered in theological abstractions and on the other abstract social theory. Neither is adequate. We must have desirable synthesis. One hears the complaint that lesson material for young people is the same thing over and over. After a while the young people have a stereotype answer for all the questions of discussion. Why would they not, as long as we deal with abstractions and fail to relate them to a growth of experience through which the young people are going? We might as well admit that repetition in subject matter cannot be avoided. We will always be going over the familiar questions. Our task is to cease dealing with them in unrelated circumstances, but plan such a program as brings the questions to light in realistic situations.

To do this, a program has to grow out of the imperative needs of the time. It will be made upon the burning cause of Christianity in a world of personal and social conflict and be related to Christ, our Leader. The world over, youth are called to follow leaders and causes. For some reasons we have not presented with vigor and meaning Christ and his program for living. We have in Christianity all the essentials—a Person who commands our loyalty, a Cause which has the elements of a new world in it and which calls for decisive action in application to a realistic way of life. Let's make something of it and sell our youth on it.

Balance in Program

This leads us to a third factor in program building. *Plan for a balance of worship, study, action, and fellowship.* We have got into a deadly inertia by the use of "church service" types of meetings for young people. A youth program limited to repeating on Sunday evening a "church service" for the young people made up of singing, reading scripture, discussing questions in which interest has to be drummed up, unrelated to a vivid living program of action, falls woefully short of the mark. In the first place, young people should be consciously such an integral part of the meeting for worship on Sunday morning that they have the realization of a satisfying worship experience. Ways of making this a reality need to be found. Use young people in the service. Let sermons, scripture reading, and all else be on a level youth will appreciate. It is not so much that we are purposely neglecting this matter as it is that we have engendered a psychological condition in which young people think of this service as belonging to adults, and the evening service as their own.

Five Years Meeting Young Friends Leaders Conference, Quaker Haven 1941.

It is proper that young people have an evening meeting, but not a mere "church service." Indeed, there will be worship in the meeting the same as in any gathering if its leaders are wise, but let the worship be related to the total program for youth in the church and an expanding of the spirit of devotion experienced in the regular services of the church. Effective worship comes when persons realize they must have a fresh sense of God's power and presence, or when they come to a realization that they are without God, and a longing to meet Him arises in their own lives.

Study permeates the total youth program as a unit and is related to the major purposes of our work. Let us hope the time arrives when we evaluate the study content for young people in the local meeting and see that it is broad enough to give an understanding of Christianity in our world. Sunday School lessons as now presented are inadequate. It will be largely up to local leaders to plan for a balance of study content that covers the area of Christian faith and practice. Study content should have a semblance of consecutive programs, give a working knowledge of the Bible and make available information for understanding personal and social development in the light of Christian principles. To accomplish this, classes will pursue given subject matter, but there will be less formal times in which students are doing research, growing out of needs for carrying forward the purposes of the group.

By *action* is meant the practice of Christian living. A program that ends at the point of worship or study is incomplete. In fact, it is dissipation, for it exploits personality. The youth group seeks ways and means of putting Christian content into life. Areas of personal and community life have to be transformed. Kingdom work is to be done. Our community problems have to be solved. The world needs Christian ministries performed. Men suffer, injustice continues, race prejudice threatens our Christian principles, war rages, world revolution is on. There are things for dynamic Christian youth to do!

Fellowship is more than getting together in a crowd for the sake of social contact. It is purposeful getting together. A Christian group forms a specific kind of fellowship. It is a group related in Christian discipline. As such, it throws around each member a fellowship of spiritual encouragement. Members inspire each other with knowledge and action relative to Christian living. They form a group intensified for specific action in keeping with the cause they have espoused.

Fellowship is more than playing games and having fun, in the usual sense of the word. It is recreation. But recreation has a broad purpose. The Christian group should seek to provide for the needs natural to youth. However, the pathetic thing about most social life in our youth programs is that it only nourishes selfish ends. There are larger ends to seek. Recreation is a road to health, happiness and friendship. It is a marvelous means of defeating enemies of the spirit of man.

Friends do not take the matter of recreation seriously enough. In a day of youthful frustration, private interests are exploiting our youth. The extent of this is grave! Yet we in the church let it go on without doing more than making protest. One alternative is a constructive community program of Christian recreation. Our youth groups should lead in providing for recreational needs as a project to combat evil in the community. That is different from going to parties to have a good time. Provide recreation for youngsters in church or community. Put meaning and purpose into recreation and have a real program of recreation.

One other feature of fellowship is that of broadening acquaintances and friendships. This can be done by visitation between Friends Meetings and other church groups. Conferences, camps, and Quarterly Meetings are opportunities for it. A wholesome activity in this area is sending teams of young people on missions of concern, such as gospel teams, workers for small meetings, peace visits, etc. Much could be done with an active group in this general area.

Fifth, a Friends youth program in the local meeting should *give emphasis to our faith and practice and be linked with the work of other Friends.* Good reasons exist for giving a Friends emphasis. We have a heritage from which can flow a vital spiritual power for today's needs. Those outside of Friends are anticipating a demonstration of our faith and believe we can contribute to the welfare of all. Our faith and practice is concerned with a way of life, rooting from deep conviction about

personal and group experience of God, and reaching into all human problems. We have a message much needed today. We have precedents for healing the wounds of humanity.

Without defeating our purpose for unity with other Christian groups we can be positive and fully "Quaker" in our program. That is the only way of making our contribution in today's world. Any Friends youth program which waters down the basic Quaker principles is missing its opportunity for distinctive work.

Wider Associations

Association with other Friends is important. Friends should be pulling together in one great effort to strengthen the way of Christianity. Fellowship within Quarterly Meetings and in the Yearly Meeting is wise. Participate in the Yearly Meeting program for young Friends. Never allow a group of young people to get isolated from Friends nor too engrossed with Christian groups that hold to quite different faith. This is not to neglect interdenominational activity, which is exceedingly important, but we can never create a unity and vital program unless we work together as Friends.

We see by this discussion that program planning takes our best in time, work, and prayer. It takes all a Meeting can give to it in leadership and support. But it is worth the effort! With all these factors entering into the program it must be evident that our usual type of work is terribly inadequate. We see why just a "church service" type of meeting is lacking. The kind of program outlined above would be thwarted if it were not completely flexible and adjustable to many kinds of activity. Many different things can be done on Sunday evening besides a church service for youth. Give them a chance to go to work in a program that meets needs, that is vital, and does not do the same thing in a stereotyped manner each time they meet.

Much of what has been said here to local Meetings applies as well to our cooperative youth work. A large factor in the lack of adequate local programs reverts to the fact that we Friends have not gone at the task cooperatively. There is not a definite youth program that has been worked out and supported by all of us. Therefore, local Meetings have searched here and there for materials and helps.

This situation is now in the process of being remedied. It is hoped that in a year or two we can offer a full program for Friends young people. This program will be worked out by the cooperative efforts of the Yearly Meetings. It will follow the principles given above. Specific areas of vital concern will be selected for focusing our work over a given period of time. Materials will be written to implement these in the work of local groups. Conferences will be held for planning and inspiration. Eventually the way may open for a youth organization within the Five Years Meeting.

This process is just beginning. We need the thought and support of each other in developing the right kind of Young Friends program. You are invited to share any ideas you have for this work with the Board on Christian Education.

A new life of power and prophetic courage is breaking forth among young Friends. It has in it the power to revive the whole Society. We must not fail our Society, nor the young people who are catching new life and vision. These youth have as much to give to the Kingdom of God in our world of conflict as any group of Christian youth anywhere. With a dynamic program guided by inspired and understanding adults, our Young Friends will discover a fresh message for our time and carry it over the earth.

SPECIAL MESSAGE FROM THE NORTH CAROLINA YEARLY MEETING

246th SESSION

August 2-8, 1943

A deep awareness of the tremendous anguish and suffering of mankind in the present conflict leads us to emphasize again the historic mission of Friends to build "peace on earth, good will among men." We state again that war is evil; that war destroys spiritual values as well as life and property; that war must be eliminated.

We have profound faith that war will be destroyed, and that in a large degree it can be eliminated in the reasonably near future. Great enlightenment of conscience toward war is represented by the changed attitude of much of mankind from blind acceptance of all victorious war as right to a recognition of aggressive war as wrong. Over great sections of the world orderly governments (law, courts, lawmaking bodies, executives, police) already have replaced armed conflict as the customary way of obtaining justice and settling disputes. We believe that enlightenment of conscience toward war and substitution of government for armed conflict will continue, and that peace builders should assume full personal and group responsibility to pioneer in applying these ideas, now generally accepted for individuals within nations, to relations between nations.

Now, and in the months and years immediately ahead, the world, and particularly the United States, faces a crisis in peace building. We as individual citizens will influence choices which will lead either to enduring peace or to a third world war. Enduring peace must be built on basic Christian principles: love, mercy, unselfishness, brotherhood, justice, equality, good will, and government based primarily on consent. These are necessary to bind up the world's wounds, to eliminate misunderstandings, to build permanent bonds of friendship among peoples. Hate, revenge, oppression anarchy, starvation, inequality of right or opportunity lead only toward new wars.

In this time of crisis we appeal to Friends particularly, and to all men of Christian good will, pacifist and non-pacifist alike, to unite in building basic Christian principles and attitudes into national and international actions and organizations. The supremacy of spiritual values must be re-established; the hungry must be fed; war's destruction must be rebuilt; the opportunity for all men to make a decent living must be established; armed force must be brought under law; effective international government must provide remedy for injustice and security against attack.

We must not think that cessation of hostilities or signing of peace treaties alone will insure lasting peace. Enduring peace involves frequent and continuing decisions relative to treatment of other peoples and faithfulness to international obligations. Peace building will require continued vigilance and effort. It is our profound conviction that in this service we are "laborers together with God." We believe that God will bless and prosper peace building among nations. This faith springs from our experience of the Love of God as manifested in Jesus Christ and in His great power working in the hearts of men. Again we call upon all men of good will to unite as children of God in building peace among men.

A SON'S ADVICE

It isn't what you say to do
In rules you set for me
That proves to me the road to take
That I may clearly see
The proper path that I should tread
To safely guide me through;
But how you ACT and THINK and
LIVE
That makes me follow you!

Mary Larkin Cook.

Young Friends Answer Challenge of Quakerism

IF representatives of Young Friends local groups from all over the country could meet together, a listener would undoubtedly overhear such scraps of conversation as: "All of our older fellows are gone, you know." . . . "Of course, we are losing all of our best leaders among the boys." . . . "Oh, he's gone into C.P.S. It was so difficult to . . . " . . . "We still carry on our worship group as usual, but when we have study group, we discuss while we work . . . canning things to send to the camps." . . . "packages to all of them at Christmas time. We call it the Service Group."

GENEROUS SUPPORT GIVEN

So local groups are meeting the challenge of a world at war in general, and of Civilian Public Service in particular. At least, Young Friends in New England are, and we think that we are fairly typical of young people all over the country. Leadership is passing into younger hands, and a new purpose has come to stimulate our activities. Christmas packages, thousands of cookies, hundreds of jars of canned fruits and vegetables have found their way from our local groups to the camps. One meeting has planted a field of corn, tended it in spare time, sold the produce for $100, and turned it into a flock of chickens for West Campton. Those of us who have to "stay at home" want to show the young men of New England who represent us in C.P.S. that we believe in them.

During our conference sessions held in conjunction with the Yearly Meeting of Friends for New England, we came into a much deeper unity than ever before with the problems and concerns of our adult Friends. In the first place, we are particularly interested in the proposed union of the five Friendly groups in the New England area. For some years the Young Friends in several of these bodies have been meeting together occasionally for work and fellowship, and we did not like to think of "severing relationships" when it came time for us to take over as adults. We are glad to see plans for the union proceeding so smoothly.

BACKING THE BUDGET

In the second place we did not like the report of the Finance Committee when it indicated a cut in the contribution to the United Budget. That seemed wrong to us and we decided to investigate. The result was that the Young Friends pledged each to give five cents a week throughout the year to this Budget. We hope that as we make this effort our older Friends will be stirred to a more tangible support of the work of the Society. Much of the needed amount has already been raised by special offerings and social times where each Young Friend brings his weekly contribution as a sort of "admission fee." We are finding that we can raise the Budget and have joyous recreation at the same time.

For several years the Young Friends have been sponsoring the Junior Yearly Meeting, which has been carried on under the untiring leadership of Harold N. Tollefson. As he leaves us to work among Baltimore Friends, we wish to express our gratitude for his service. Most of us who are now Young Friends started as Juniors and received much of our training for future leadership under his guidance. He leaves the Juniors in the hands of Evelyn Jones and Thelma Young. We are confident that the Junior Yearly Meeting will go on to be a vital part of our work.

In spite of the complicated transportation and "accelerated programs" our Yearly Meeting sessions held in June at Ocean Park, Maine, were well attended. Young people seemed to be grasping hungrily for the truths which we knew we must find if our lives were to be adequately equipped to meet the demands made upon them by a war-filled world.

QUEST FOR VITAL TRUTHS

Under the leadership of Robert James of the University of New Hampshire, we searched for the basic teachings which all Christians have in common. With Cecil E. Hinshaw of William Penn College, we tried to discover those beliefs which were peculiar to the teachings of early Friends.

We found that the Puritans believed in a strange paradox which said that man must be perfect in order to achieve Heaven, but he was by nature so sinful that he would never be able to do it. Out against this came George Fox teaching that man *could* live perfectly if he would be willing to follow Christ all the way, wholly committing his life to the will of God. It was out of this belief that the various "testimonies" developed, and Quakerism became a gloriously positive way of living which is applicable to life today. This was given to us with such dynamic force, that at the end of the week we felt that we must resolve to attempt to live perfectly, without any known error. We find echoing in our hearts, "Be ye therefore perfect, even as your Father in Heaven is perfect."

Those of us who experienced this intend to go home, hoping that we can make this message real in the life and service of our local groups. This is the answer of New England Young Friends to the challenge of Quakerism in a world at war.

GWENDOLYN CONEY.

North Berwick, Maine.

SPIRITUAL GROWTH AT GLENS FALLS

Numbers may give a visible measure of growth, but the growth of the Spirit can best be felt. That eighteen people from Glens Falls Monthly Meeting, thirteen of them Young Friends, attended New York Yearly Meeting, was unusual; but the following Sunday morning meeting for worship was of even greater significance. In addition to the older Friends, one after another of these young people arose in the period of silence and expressed what the yearly meeting had meant to him or her personally.

To the young men, especially, becoming acquainted with a pacifist willing to go to prison for conscience sake was a soul stirring experience. Some spoke of a better understanding of race equality from the stories of a young colored man from the south now in a northern C.P.S. camp. Another spoke of the inspiration of the Sunday morning meeting for worship in Poughkeepsie, and of coming home from yearly meeting refreshed. One of the girls summed up the help from yearly meeting when she said that the experience there had made the pieces of a religious puzzle of life fit together more easily.

This meeting was an evidence of spiritual growth among Glens Falls Friends. The next two meetings were equally revealing. As a result of a concern of younger Friends a recommendation had come through pastoral committee and monthly meeting that there be more silence and opportunity for vocal expression in the meetings for worship. On each of the two succeeding Sundays four different members, in addition to the pastor, spoke most acceptably.

EDNA C. HAVILAND.

THE LAKE SCENE ON THE COVER

The photograph used on the front cover is a typical scene at Young Friends summer camps. This particular view was taken at Quaker Haven, on Dewart Lake, in Indiana. The other two views in this issue are used because of their representative nature. The scene by the sea is a Young Friends Leaders Retreat in North Carolina.

Live Youth Activities at Springfield

(The following is the annual report given by the Young Friends Committee to their Monthly Meeting at Springfield, North Carolina.)

THE work of the Young People's Activities Committee has been varied but very helpful this year. Many of the young people of this meeting are members of the choir; several are teachers and assistant teachers in the Bible School. A member of this committee is now serving as secretary of the Bible School.

SERVICE AND FELLOWSHIP

During the past year the former Senior Christian Endeavor Society changed its program of work and became known as the Young Friends Service and Fellowship Group. Last summer this group planted and cultivated a two acre garden on the Hendricks farm, the harvest of which was sent to the Civilian Public Service Camp at Buck Creek. The total proceeds amounted to $96.84. A similar garden has been started this summer.

The Service and Fellowship Group sponsored a summer Seminar composed of Miriam Byerly, Evelyn Fields and Dorothy Moreland. This seminar was sent by the American Friends Service Committee. These girls conducted a Daily Vacation Bible School, sang in the choir, taught in the Sabbath School, and spoke in many different meetings in and around High Point. They also helped in various ways the Negro churches of the city. Springfield Young Friends worked with them in many of their projects.

PEACE STUDY AND ACTIVITIES

The Fellowship Group conducted a study course for three Sunday evenings on the subject, "Making a Just and Durable Peace." Edwin Duckles, secretary of the Carolina Institute on International Relations, led the discussions.

John Swomley, secretary of the Fellowship of Reconciliation, James Mattocks, of Buck Creek Camp, and Waneta Chance, secretary of the American Friends Service Committee, are among the guest speakers who have spoken to the group this year.

The Intermediate Christian Endeavor has become the Senior Christian Endeavor, with Eldora Haworth as president. This group has been very active during the year. On Thanksgiving morning they gave baskets of fruit to the older members of the meeting; Christmas night they went caroling; February 2, Christian Endeavor Day, they observed with a special program and birthday party; Easter morning they entertained the Christian Endeavor Societies of High Point at a sunrise service and breakfast; and as a climax to their study of race relations they sponsored a Sunday evening meeting with a Negro speaker and quartet.

"REALLY DOING THINGS"

As a result of a concern of the young people of this meeting that our church should have a Sunday night service which would be helpful to the entire meeting, the Service Group sponsored a series of meetings called "Sunday at Seven." These meetings were held for ten Sunday nights. Featuring the program each night were a guest speaker, a round table discussion, a male quartet, and a general song fest.

At the present, there are twenty-nine young men from this meeting in service. Some are in Home Service, some in Foreign Service, and some in Civilian Public Service. James Mattocks, a member of this meeting in a C.P.S. camp, has been released by Selective Service to travel in North Carolina Yearly Meeting in the interest of Civilian Public Service. He has spoken to many Friends meetings in the state, and Monday night, June 14, gave a helpful talk on that subject at the North Carolina Young Friends Conference at Guilford College. Four from this meeting were full-time attenders at this conference and others went over for different sessions.

The Martha Jay Class of young women has been especially interested in missions this year. At the beginning of the year they worked out a missionary budget. Some of the mission fields have received money from the Martha Jay Class and others will as soon as the way is opened so the money can be sent to the fields. At the class meetings they have studied various mission fields. Each member of the class is an Indian Associate.

KNOW YOUR "QUAKERISM"

The Martha Jay Class also sponsored a study course on "Quakerism" for the young ladies of draft age in the Bible School. The purpose of the course was to help the group form their convictions in regard to the registration of women. Samuel Haworth, of Guilford College, Cecil Haworth, pastor of Central Friends Church, Alice Page White, librarian of High Point College, and Edwin Duckles, AFSC secretary, were the teachers for this course.

On June 16, Springfield Young Friends invited the Young Friends of Deep River Quarterly Meeting to meet with them. After a picnic supper, Charles F. Thomas, Secretary of the Young Friends Activities of the Five Years Meeting, spoke to the group on "The Work of Young Friends." A committee composed of one person from each Monthly Meeting was appointed, to discuss the possibility of organizing a Friends Youth Fellowship in Deep River Quarter.

RUBY KELLER.

MESSAGE FROM CANADIAN YOUNG FRIENDS

To Young Friends Everywhere:

We are holding our Canadian Young Friends' Yearly Meeting at Pickering College this year. This school, although now non-sectarian, still enjoys the influence of its great Quaker traditions so that we feel very much at home within its doors.

In keeping with the modern trend, Canada and Genesee Yearly Meetings have included our Yearly Meeting in their program. While we do appreciate this recognition by the older group and have profited from their experiences in work pecular to Friends we have a real awareness of the grave responsibilities placed upon us, not only as part of the coming generation, but particularly as those to whom will fall the task of furthering the principles and way of life for which Friends have always striven.

In these serious times it is necessary for us to adopt a serious attitude toward our responsibilities as Young Friends. It is with this thought in mind that we too adopt the theme of the combined Yearly Meeting—"Life's Challenge to Friends." Our thoughts in this direction have been guided and enriched by the addresses of Irene Pickard, James A. Coney, and Thomas E. Jones, as they place before us "The Challenge of Life to Youth" and "The Challenge of Youth to Life."

As we seek to have a better understanding with God, we must answer our challenge toward building the Kingdom of God upon earth. By doing this we shall be able to accomplish our part in the great task of building a more Christ-like world. We close our Yearly Meeting with a firm desire to make a worthwhile reply to this challenge.

TERRY DORLAND,
HULDAH L. STARR, *Clerks.*
Newmarket, Ontario.

Microfilm copies of newspapers and magazines are now going to China. By putting 1,600 pages of reading matter on 100 feet of film that weighs less than a pound, it is now possible to span a gap between a Western publisher and a Chinese reader. Two reading libraries are available in Chungking and others will be opened in other cities.

How One Quarterly Meeting Functions

THE Young Friends Quarterly Meeting in lower Virginia traces its history back to September 10, 1939, when a committee appointed at July Quarterly Meeting met and drew up the following statement:

"That we recommend the forming of a Quarterly Meeting of Young Friends of Lower Virginia; that a Quarterly Meeting Executive Committee be formed, to consist of the acting president of each local group and one other person whom the society may wish to name; that a presiding clerk and an assistant clerk be named for the Young Friends Quarterly Meeting activities. We believe such an organization for the Quarterly Meeting Young Friends work will aid considerably in planning and carrying through the programs which affect us at Quarterly Meeting."

Regular meetings have been duly held and a definite program of interest and action has been the goal for each session of the Quarterly Meeting. The topics have varied from time to time. Such topics as "Young Friends in the Yearly Meeting," "Young Friends in the Quarterly Meeting," "Young Friends in the World Outlook," "The Peace Testimony of the Society of Friends" and others have been under our consideration.

Two of the four Young Friends groups hold regular Sunday evening meetings, and once a month conduct a business and social meeting. One meeting is not so active as an organization but is cooperative in other connections and shares in the responsibility of Quarterly Meeting sessions; the other local Young Friends group carries on its activities largely through an organized Sunday school class.

Young Friends have found many ways in which to meet their local problems. *Bethel* found that new hymn books were needed. To meet this situation a candy sale and Valentine party were held. Cooperation with the older Friends in the annual bazaar has been a source of fellowship. *Somerton*, too, has found considerable joy in cooperative enterprises. They raised sufficient funds to redecorate their classroom and set up a fund to aid members in attending camps and conferences. Desiring to learn more about Quakerism they have made a study, using the Discipline and Elbert Russell's *History of Quakerism* as basic material. At the July Quarterly Meeting this year the group of young Friends made a pilgrimage to the farm of the late Joseph L. Hare, the former home of John Porter, where George Fox spoke in 1672 as recorded in his journal. A memorial service was held to commemorate the 300th Anniversary of George Fox becoming a "Seeker." The activities of the Corinth Young Friends are varied. Frequently they have charge of the morning meeting for worship. The group has helped in the upkeep and improvement of the meeting house property, both with materials and labor. They have solved the problem of raising funds by group work such as digging peanuts, shucking or shelling corn. This not only produced profits in cash but valuable lessons in cooperation. At the present time the Corinth group is trying to keep in touch with all the boys of the meeting who are in Civilian Public Service or the Armed Forces. Seven new tables were made by the Sedley Young Friends.

Several of the members of our Quarterly Meeting have participated in camps and conferences held in cooperation with other groups, such as the Annual Mid-Winter Conference, The Cooperating Conference held with Eastern North Carolina Young Friends and Camp Keewadin.

We have had the advantage of such leaders as Willard O. Trueblood, Murray Johnson, Raymond Wilson, Leslie and Blanche Shaffer, Edward and Edith Annett, Emily Simon, Bruce Hadley and Jesse Stanfield. Contacts have also been made with Student Summer Service workers from Indiana and Iowa Yearly Meetings. At present we have the leadership of James Stein who gives untiring efforts to the various groups.

For the future our aim is to encourage a fuller commitment to the Christian way of life and growth in it; to deepen the fellowship among the local meetings and to create interest in the weaker meetings. We also wish to have larger representations from the local meetings at important camps and conferences.

Some of us have faced testing times and others will find an increase in burdens and sacrifices. We would seek guidance for such times, relying on Him too who "showeth the way."

ELIZABETH A. HARE,
Recording Clerk.

YOUNG FRIENDS CARRY ON

Cincinnati Friends are on the alert. Under the leadership of Burton S. W. Hill, the meeting continues to feel a steady spiritual growth.

A special opportunity of service has come to Friends of this area. A general committee has been appointed to work with the Hostel project with Americans of Japanese ancestry. G. Raymond Booth, well-known to Friends, is the official of the War Relocation Authority located here. He and his wife Gracia have been of great help in the work. Arthur Brinton of George School and his wife Kate have been released to serve as directors of the Hostel through which about 125 people have already passed. The Hostel is in the former residence of the Applied School of Religion. The ladies of the Missionary Society, and others, spent a great deal of time in cleaning and papering the Hostel for occupation. Open House was held after which tea was served. Many gifts and donations were received.

Young Friends are still carrying on although almost all of the boys are gone. They gave a special invitation to the young American Japanese to attend a picnic in Burnet Woods. It was well attended. Everyone had fun and agreed they wanted to have another picnic soon.

QUAKER HILL CONFERENCE

On September 17 to 19 there is to be a gathering at Quaker Hill, Richmond, Indiana. This is the week-end preceding Indiana Yearly Meeting that meets at Richmond. The purpose of this gathering is to seek light on the path that lies before us. *The Future of Quakerism* is the theme for this week-end of worship and discussion.

These times of stress have revealed some of the weaknesses of present-day Quakerism. There are some who have begun to dream of a reawakened Society that will meet the moral crises of the future with a stronger and a more united witness. There are some who are beginning to see a vision of the prophetic mission of Quakerism in the world and who yearn to see the Society prepare to fulfill this mission. This gathering will offer an opportunity for forward-looking Friends to inquire into such questions as: "What is the true vocation of the Society of Friends?" and "How can the Society be faithful to its high calling?"

The conference theme will be introduced by Charles F. Thomas and Lewis Benson on the morning of September 18. Charles F. Thomas will serve as convenor.

This conference is not intended for any particular age group. It is greatly desired that all attenders will register for the full time which will be from 4 p.m. on September 17 to 8:30 p.m. on September 19. The fee for this period is $3.70. Advance registration is not essential but may be made through Milton Hadley, Quaker Hill, Richmond, Indiana.

North Carolina Young Friends Activities

THE young people's program in North Carolina Yearly Meeting is under the sponsorship of the Young Friends Activities Committee. During the past several years it has been under the chairmanship of Leah Hammond, Monroe Hendricks, William VanHoy, Jr., Glenn Robertson, and its present chairman Mary Elizabeth Pittman.

During the past two years the committee has published a quarterly mimeographed paper, *The Young Friend.* Young people in other yearly meetings who are interested in receiving *The Young Friend* should send their names and addresses to Irene Parker, 412 White Oak Street, High Point, North Carolina.

Early each fall the committee holds its annual week-end retreat at which time the year's work is outlined. Last fall it met at the home of Leah Hammond.

Last fall the CPS committee of the Yearly Meeting asked the Young Friends Activities Committee to sponsor the sale of CPS stamps. After an extensive program of publicity and distribution of the stamps in local meetings, the sale amounted to $124.45. During the coming year this project will be encouraged again. The committee is kept in close contact with the men in CPS by a regular report to the committee by a CPS representative who is a member of the committee. There are around thirty North Carolina young Friends in Civilian Public Service.

The Young Friends Activities Committee was instrumental in creating interest in collecting and sending food, supplies and clothing to Buck Creek Camp during the past year. At various times during the year many of our men who are in CPS No. 19 have visited in local meetings. James Mattox was released by Selective Service from Buck Creek Camp for a month of field work in the interest of CPS during the early summer.

In January Byron Haworth, William VanHoy, Jr., and Mary Elizabeth Pittman attended the meeting of the American Young Friends Fellowship in Philadelphia. This developed a concern for more regional conferences and a closer fellowship with the more wide-spread groups.

Several members of the Activities Committee attended the sessions of the Carolina Institute of International Relations held this year at The Woman's College of the University of North Carolina, at Greensboro.

Many members of the committee conducted or assisted in Vacation Church Schools during the summer.

Ruth Payne is attending an International Student Seminar in Pennsylvania this summer, sponsored by the American Friends Service Committee.

THE CAMP-CONFERENCE

The main feature of the year's work was the camp-conference which was held this year on the Guilford College campus, June 9-16. Travel conditions made it impossible for the camp to be at Lake Singletary, the usual place of meeting. During the week 103 persons were registered and several Friends attended for a short time. The group was composed of younger persons, especially of early high school age. The theme of the conference was "Torch Bearing." This idea was carried out in each of the evening lectures. The leaders for the classes were Charles Thomas, Leslie D. Shaffer, Harold Hadley, and Russell Branson. In addition to this faculty, Clyde Milner, Samuel Haworth, and James Mattox were evening lecturers. Ethel Sanford of Greensboro taught crafts for the week.

AT YEARLY MEETING

An unusually large number of young people attended Yearly Meeting this year which was held during the first week in August on the Guilford College campus. On Friday afternoon the regular business meeting of Young Friends was held after which a picnic supper was served. In the evening session of yearly meeting the report of the Young Friends Activities Committee was given by Mary Elizabeth Pittman, chairman. The evening speaker was Winifred Wilkinson, an English Friend who was for several years director of a student house in London. She spoke on "Pre-war Youth and the Post-war World." Music was furnished by the New Garden choir directed by Curt Victorious. Members of the International Seminar provided music and entertainment for young Friends throughout the week.

Young Friends were in charge of music for the vesper services each evening during Yearly Meeting.

Members of the Young Friends Activities Committee of North Carolina Yearly Meeting for next year are the following: Mary Elizabeth Pittman, chairman; Bertie Taylor Robertson, vice-chairman; Irene Parker, secretary; Edith Trivette, treasurer; Wilma Knight, intermediate and junior leader; Charles Hendricks, CPS representative; and Theodore Perkins, publicity. Members of the Advisory Board are: Evelyn Pearson, Mildred Durham Griffin, Catherine Pearson, Homer Barker, Hazel Sharp, Annie Spencer Barker, Glenn Robertson, and Marion Huff.

GOALS FOR YEAR

Some of the goals for the coming year are:

1. An extensive program of intervisitation.
2. More unification in the Local Meeting, Quarterly Meeting, Yearly Meeting, and Five Years Meeting by the development of the Friends Youth Fellowship as suggested by Charles Thomas.
3. A more extensive sale of CPS stamps.
4. The publication and wider circulation of *The Young Friend.*
5. A well planned Camp-Conference with leadership training courses offered.
6. Wider use of literature for Young Friends, especially in the evening meetings.
7. More instruction in the peace testimony to the high school age group.
8. A closer tie with the students in college—Guilford College, especially.

THEODORE E. PERKINS.

WILMINGTON YOUNG FRIENDS FACE THE FUTURE

"Facing the Future" is the theme song of Wilmington Yearly Meeting Young Friends. We are helping young Friends to plan for the future by encouraging them to become more active in their church, community, and home.

Our November Conference was devoted to the developing and improving of the local young people's group. Marion and Mildred Rains and Arthur H. Hoverland were leaders. Several young Friends attended this and other conferences, and carried the messages back to the home communities.

We are now looking forward to our annual conference week which will be August 18 to 22, held in conjunction with Wilmington Yearly Meeting. The leaders are: Milton Hadley of Quaker Hill, Richmond; Leonard Kenworthy, CPS Camp at Powellville, Md.; Wilmer Cooper, CPS, Trenton, N. D.; and A. Ward Applegate, Mack and Amy Jones, Frank D. Hazard, and Thurman Miller of Wilmington Yearly Meeting.

An active youth group in Wilmington Yearly Meeting is the "Men's Friends Fellowship League." It is an association of young men who are interested in the CPS work. This group has regular meetings and is helping with the expenses of men from Wilmington Yearly Meeting who are in CPS camps. The group is looking forward to greater service through reconstruction work.

ROBERT TERRELL.

Western Yearly Meeting Youth Work

THERE are approximately one thousand young people enrolled in the Youth division of the Sunday Schools in Western Yearly Meeting. Thirty-two young people's groups are reported. There are seven societies whose average attendance is between fifteen and twenty. Sugar Plain, a rural meeting with an average Sunday School attendance of thirty-five, fosters a society with a membership of twenty-four, with an average attendance of nineteen. They have studied during the year "Patterns for Peacemaking." Bloomingdale has a group of twenty-five whose average is eighteen. They suggest that their concern is to interest more "out-siders" in their program. Blue River, Russiaville, West Middletown and Azalia report average attendances of fifteen at their meetings.

Of the societies reporting, the majority are using some form of Christian Endeavor lessons for their materials. Several groups are using successfully the materials in the *Penn Weekly*, and find they have a Friendly approach. Other groups, such as that at First Friends in Indianapolis, have discussed current youth problems; Evanston, "Quakerism;" while Carmel reviewed several of the most interesting chapters in *John Woolman, American Quaker*, and have discussed the characteristics and contributions made by different Christian bodies.

Social gatherings and recreation after regular meetings is enjoyed by several groups, while others have a combined devotional, lesson and recreational program on a week night, and find it helpful. The junior-high age group is being invited more and more into the senior groups, causing a definite tendency to lower the age range in an effort to keep the group up in spite of the drain on the older boys in service.

An additional item of concern is the too prevalent absence of our youth from our Sunday morning meetings for worship. This is rooted in a great many factors, such as, the family attitude toward this service, the teacher's attitude, the general church-attitude, and the interest factor in the planning of this service.

A wider view will take in the work of the Quarterly Meeting organizations and the Yearly Meeting activities. Blue River and Sand Creek Quarters plan a joint gathering in the near future. Carmel has revived their Quarterly Meeting Youth Session.

The annual Yearly Meeting session on Christian Education, as there is no separate one for Young Friends, is a pleasant and profitable occasion as a goodly number gather for the evening. The young people always serve the regular sessions as ushers, and from their number the pages are selected by the clerk for their important duties.

"Camp Mack," the annual gathering for the youth of the Yearly Meeting, was held this year, after general conditions had led to the substitution of regional conferences last year. It was a very pleasant occasion, though the attendance was less than half that of former years, and the age level was lowered to include junior high. Dean Gregory, pastor of Lynn Meeting, was again the chairman of the planning committee and the camp director, Beatrice Carmine of Traverse City, Michigan, was the secretary. The theme was, "We Will Arise and Build." The following classes with their leaders occupied the morning hours: Challenge of the Classroom, Wilna Moon; Religious Dramatics, Harriett Morford; Romance of Christian Service, Milo Hinckle; Contemporary Peace Problems, Herbert Huffman; Friends Principles, Albert Copeland; Friends Discipline, Stacy Wesner; Bible Appreciation, E. Howard Brown; Social and Religious Life for Girls, Delores Adams; for Boys, Frank Long. Morning Watch periods were led by Ruth Lindley of Russiaville and John Rutherford of West Newton. The devotional messages of the morning were given by Glen Rinard of Mooresville. In the evening the inspirational messages were presented by Milo Hinckle, Albert Copeland and Mary Hiatt. Kathleen Hunt of Carmel led the group singing, and Vernard Cox of Friends Chapel was the recreational director. Denver Headrick and Sarah Rayle were the camp deans. A group of nineteen from Ridge Farm and fourteen from Carmel rode to the conference the hard way, by truck. Despite the damp cool weather and the host of man-eating mosquitoes this proved again to be a very bright spot in the year's work.

ELMER H. BROWN.

IOWA YOUNG FRIENDS HOLD SUCCESSFUL CONFERENCE

The Young Friends Conference of Iowa Yearly Meeting was held July 26-30 on the spacious campus of William Penn College at Oskaloosa. These were five days of inspiration, education, fellowship and recreation. The total enrollment this year was eighty. This was a smaller number than has attended in recent years, since very few young men were able to attend.

The conference as a whole was most beneficial. Through the messages brought by Cecil Hinshaw, the main speaker, the young people were led into a more complete dedication of their lives to Christ. He emphasized that the task of being a Christian demands all that there is of us. The goal in the Christian life is perfection, and it is the indwelling Christ who makes possible the attainment of this goal. President Errol T. Elliott brought two evening messages to the group, stressing the need of a stable compass to guide through life, and the necessity of seeking to plan our lives according to God's Masterplan for us and the universe.

Three courses of study were offered to the young people. The class on "Youth and Bible Treasures" was taught by Bessie Franc Brown; "Youth's Presentation of Christ" by Paul Barnett, and "Youth and the Moral Crisis" by Cecil Hinshaw. The work is arranged so that a course of study is completed in three years. At the time of the completion of a three year course, the Young Friends Board presents the graduate with a certificate. There were ten such certificates awarded this year. Those thus honored were Eleanor Tatum, Eleanora Jones, Wilma Jones, Willadean Pickard, Gail Newby, Joy Newby, Orlena Johnson, Myrtle Went, Caroline Thomas and Janet Long.

The morning devotional hours were conducted by Kenneth and Elise Boulding from New York Yearly Meeting, Alice Jones Davis and Bessie Franc Brown. These were movements of "listening silence" and exhortations. Oshea Hutchins was Forum Leader for the high school group. The music of the conference was under the direction of Edith Wines. Louis Hoskins was the director of recreation and Alice Jones Davis led in the devotions and vespers. Leonard Wines acted as Boys' Advisor and May Alice Smith as Girls' Advisor.

For a number of years the Young Friends of Iowa have been making it possible for a girl to live at the Lyndale Girls' Home in Jamaica. Last year Ruby Lee was chosen to receive this help. A letter which she has written to the Young Friends expresses her appreciation for their part in helping her to get an education in such a fine school and home.

Another project which the Young Friends Board has undertaken this year is the printing of devotional helps which are sent to each Young Friends organization for use in their meetings for worship. Each member of the Board has cooperated by contributing devotional helps for one month. We believe that these have been of value to the societies.

On the afternoon of August 26, which is Thursday of Iowa Yearly Meeting, the Young Friends will present their work. Charles Thomas will bring the message.

The Young Friends Board is grateful to God for a good year in His service. Our forward look is one of anticipation and confidence, knowing that He who has led, will lead.

LEONARD E. WINES.

The Colorful Story of Camp Neekaunis

FOR over ten years groups of Friends, as well as those interested in Friends' work, have been able to enjoy close fellowship as we are given the opportunity to study and apply the Christian way of life amid the beauty of Camp Neekaunis on Georgian Bay in Ontario, Canada. Would it not be interesting, therefore, to probe into the records of the pioneer days of our camp in order that we may appreciate more fully the significance and purpose which its founders had in mind?

In the late nineteen-twenties the Boys' Club of the Toronto Monthly Meeting began the search for suitable grounds where a camp for summer meetings, away from their city homes, could be erected. Since many of these boys came from under-privileged homes, their leaders' most earnest desire was to consent to their request. As a result early in the spring of 1931 Raymond Booth and Fred Haslam, in response to their advertisement, investigated the various possible camp sites and decided this property was ideal for the purpose. Albert Rogers was a keen supporter of the project and after visiting the site bought the land and donated it for the purpose of founding a Friends' camp.

After the formation of the Canadian Friends' Service Committee, the scheme was placed under their care in the hope that the Young Friends might aid in the camp's development as well as make it the scene of their conferences. Howard Clayton of the Norwich Yearly Meeting, William Willson of Genesee Yearly Meeting, and Fred Haslam of Canada Yearly Meeting were appointed as trustees.

The construction of the main lodge, which was begun in the summer of 1932, was complete enough in three weeks for the Young Friends to hold their conference. There was a large representation of Friends and vast improvements on the grounds were begun. A pathway through the poison-ivy-infested woods from the lodge to the water's edge was cleared and a driveway from the road to the camp was made passable. Although some extra labor was employed during the actual construction of the buildings, an endless amount of time and energy was donated by William and Martha Willson, Stanley and Claire Van Every, Raymond and Gracia Booth and Alex Hay, to bring it successfully through the years of its infancy. By the end of the camp session of 1934 a beautiful stone fireplace, three guest cabins, and a tennis court had been added. A note of interest during the summer of 1935 was the holding of a special Negro camp. Their donation to its list of many improvements was the construction of the steps on the pathway to the bay and the gravel paths around the camp.

The camp adopted the Indian name "Neekaunis," meaning "the meeting place of friends," as an appropriate name for the camp. Since its early days further physical development has taken place through the generous kindness of Doctor and Mrs. Firth and Ester Rogers —electricity was installed which made available the electric light and electric water pump. From the funds of the Albert Rogers' estate the dock and diving-tower were constructed along the waterfront. A boat was purchased and the plans for a first-aid cabin were completed.

Although war conditions have affected the attendance and operation of the camp for the present, the interest is still being cultivated among the Young Friends' groups as an assurance to the camp sessions of the future. The camp attendance did at one time reach one hundred and seventy-five. In addition to Young Friends' Conferences, boys' and girls' camps, the Carlton Women's Adult School camp, and Friends' family camp have been held on the premises.

Always throughout the growth of our camp, we have had steadfast leaders who have regarded this project with great hopes for its future. Perhaps one of the greatest believers in this is Fred Haslam, who sums up his idea of the future possibilities of Camp Neekaunis:

"Some of us who have been very close to the development of this project have great hopes for its future. The need for a greater attention to the education of children in the background of Friends' history and testimonies is apparent and it is possible that the atmosphere of the camp with well chosen leaders from year to year might do much to help in this way. The aid to under-privileged boys and girls which has been an important feature of the past will, I hope, still continue, as it would seem to me to be a logical result of a really complete Quaker education, i.e. that our members should be ready to impart Christian ideals of Friends which have meant to each of us a fuller life."

DORIS E. DABOLL,

MONTHLY MEETING FORMED AT CPS CAMP

With some ten different Yearly Meetings and more than twenty-five Monthly Meetings represented, Friends at CPS Camp 46, Big Flats, New York, have recently organized a Monthly Meeting for business. While meetings for worship have been held regularly since the camp opened almost a year ago, it was thought that periodic business meetings would serve a useful purpose not only in providing training in the carrying on of business according to the manner of Friends, but also in giving vitality and direction to the Friends groups, thus helping to clarify thinking on camp problems and community responsibilities.

Following a concern felt by a number of campers, a general meeting of all Friends was called to meet on Sixth Month, 25th. A group of approximately twenty attended and real interest was shown. A committee of four was appointed to go into the matter more fully and to call a second meeting. This committee recommended the establishment of a monthly meeting and on Sixth Month, 30th, the "Civilian Public Service Camp 46 Independent Meeting of Friends" was set up. Participation is open to Friends and non-Friends alike and does not involve transfer of membership or loss of church affiliation.

Since changes take place from time to time in the camp personnel, it was felt that the structure of the Meeting should be as simple as possible and that terms of office should be brief. Accordingly only one committee was appointed, that of the Committee of Oversight, made up for four persons to hold office for one month. The duties of this body are to supervise the First-Day and Mid-Week meetings for worship and to handle such other matters as may be referred to it. In addition, a presiding clerk and a recording clerk are appointed for a term of two months each. Continuity is secured by having the recording clerk automatically become presiding clerk at the expiration of the term of the latter.

An increased interest has already been shown on the part of both Friends and non-Friends and it is hoped that the Monthly Meeting will be able to make a real contribution to individual development, camp life, and the larger community of Friends.

SIX PILLARS OF PEACE

By Arthur Hays Sulzberger*

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

Change is an invariable law of nature. Nothing that lives is static. If we are to achieve the functioning, effective peace called for by the Federal Council of Churches then—in the language of the Council—we must provide the means periodically to adapt the treaty structure of the world to changing conditions.

Such provision is advisable as an act of common sense and self-protection. No one can foresee the future. Nor can we as a nation claim any great genius for anticipating events. We have never gone into war prepared. We have not even been able always to distinguish between our friends and our enemies. Often, in the past one hundred and fifty years, events beyond our control have impelled us to alter both our national and our international policy. Our independence was won in conflict with Great Britain; yet since then Great Britain has proved our most reliable ally. In the past three decades, Italy and Japan have been first our associates and are now our enemies; and Soviet Russia, with whom for years after the last war we did not have even diplomatic relations, has become a valiant companion in arms. The impossibility of determining the acts of other nations should of itself commend to us the desirability of reconsidering from time to time the structure of all treaties.

The advisability of such a source is suggested also by our Constitution. Our Founding Fathers not only provided the means of changing the Constitution, but themselves made use of that machinery to add the Bill of Rights to our basic law. The elasticity of the document they shaped accounts for its success and permanence.

The fate of the League of Nations indicates that it might be wise not only to provide machinery for changing the peace structure, but also to make it mandatory that all nations reconsider the treaties at definite intervals. This was the intention of Lord Robert Cecil who, on behalf of the British delegation to the last Peace Conference, proposed that Article 19 of the Covenant of the League should state that "the Body of Delegates shall make provision for the periodic revision of treaties which have become obsolete and of international conditions the continuance of which may endanger the peace of the world."

Under this clause the members of the League would have been obligated at specific periods to survey legal, economic and social factors—such factors as helped produce this war. They would have been obligated to consider in orderly manner and in reasonable atmosphere such questions as those of the mandates and colonies, of the Sudetenland, of Austria and Danzig. But the wording of Article 19 was changed so that instead of providing that the Assembly "must consider grievances," it read "may consider grievances." Then, when Bolivia and Chile sought to have the League settle their boundary dispute at the Second Assembly, it was eventually ruled that the League could not "of itself modify any treaty."

This time it should be recognized that the primary business of a peace system is to modify treaties when the necessity arises. More should be done than has ever been attempted heretofore to watch the development of disputes, grievances, conditions of any kind that are likely to cause trouble if not dealt with in time. To this end a permanent commission charged to study and report on the early symptoms of war might well be as organic a part of a peace structure as the international health section of the League. The Chile-Bolivia boundary case suggests that regional councils, if set up within an over-all world organization, might form a first court of appeal for disputes within the region.

The main difficulty will be in making governments accept revisions and modifications of the status quo in the interest of world peace. Therefore I suggest that the United States (which played an important part in changing the wording of Article 19 from *must* to *may*) should accept its full responsibility and join with other nations in helping to solve these international problems, and that this time we support Lord Robert Cecil's vital proposal.

Most wars are made in violation of treaties. Even benign governments have abrogated contracts with their citizenry when events have suggested that the public interest lay in other directions. If we are seeking a lasting peace, let us be prepared to adapt our agreements to realities.

Peace is no less dynamic than war. To win it and to preserve it require a degree of sacrifice as great almost as that of battle.

*President and publisher of the *New York Times*.

THE SIX PILLARS

I. **Political collaboration between the United Nations and ultimately all nations.**

II. **Collaboration on economic and financial matters of world-wide import.**

III. **Adaptation of the world's treaty structure to changing conditions.**

IV. **Assurance, through international organization, of ultimate autonomy for subject peoples.**

V. **Control of armaments.**

VI. **Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.**

QUAKER HAVEN

Indiana Young Friends are meeting for their summer conference this week as this issue goes to press. The leaders who are serving as instructors are J. Grant Johnson, Isaac Harris, Charles F. Thomas, Robert Wilburn, and Billy and Marie Lewis. Kenneth Pickering is camp director; H. Earl Cox, dean of boys; his wife, Pearl Cox, dean of girls; and R. Aaron Napier is business manager. The camp is located at Quaker Haven on Dewart Lake, near Syracuse, Indiana.

CHRISTIAN EDUCATION MONTH

The thirteenth annual observance of Religious Education Week will be September 26 to October 3 by the forty-three denominations, thirty-one state councils and sixty-nine city councils cooperating through the International Council of Religious Education. Our own Board on Christian Education will cooperate and will go further by making the entire month of October "Christian Education Month." Packets of materials will soon be sent to every local meeting.

QUAKERDOM · AT · LARGE

About forty English Friends attended the Midlands Young Friends Conference at Oxford on May 22 and 23, when Karlin Capper-Johnson introduced two discussions on "The Practicability of Christianity." He argued that Christianity must be regarded as an attempt to attain an ideal which was only imperfectly attainable, and that the same was true of Friends Peace Testimony at present.

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The English *Friend* writes:

"Two writers to whom the whole Christian public owe a great deal died last week, Dr. T. R. Glover and Arthur Mee. Dr. Glover at one period came very near to the Society of Friends in his outlook and in 1912 he gave the Swarthmore Lecture on 'The Nature and Purpose of a Christian Society.' To a vast general public all over the world he is remembered as the author of *The Jesus of History*. This book, of which the Student Christian Movement issued twenty-four editions in this country alone, spoke to the condition of men and women during and after the last war in a most remarkable manner."

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Marian Darnell has been appointed executive secretary of the Philadelphia Young Friends Movement. Attending the summer session of Pendle Hill, she will start her full-time work in the PYFM office the first of August.

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The New York Young Friends Fellowship is seeking to interest young Friends in volunteering for summer work in the centers sponsored by the Home Missions Council in migrant agricultural camps. The volunteers help in recreation and religious services, crafts, health care, family visitation, and nursery schools.

The New York Young Friends Correspondent also reports that members of the Fellowship organized a successful interracial and intercultural festival in March at the Harlem Y. M. C. A., and that as a result of the contacts made there they are now inviting their new friends from other racial and cultural groups to attend their Young Friends' social gatherings.

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Terry Dorland, 914 Colbourne Street, London, Ontario has recently been selected as Clerk of Young Friends Yearly Meeting in Canada.

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Ruth Payne of Mt. Airy, North Carolina, active in young Friends work in North Carolina, has spent a portion of her summer in the International Service Seminar at Camp Kanesatake in Pennsylvania.

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Shirley Stuart of Friends University, an active young Friend, attended the International Service Seminar at Camp Kanesatake in Pennsylvania.

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Olin Byerly of William Penn College attended the International Service Seminar at Camp Kanesatake in Pennsylvania this summer.

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Ruthanna Davis of Richmond, Indiana, and Earlham College will teach near Wilmington, Ohio, this coming year.

* * * *

Kenneth Pickering, chairman of the Young Friends Committee of Indiana Yearly Meeting will be moving from the Yearly Meeting. He is moving to Mooresville in Western Yearly Meeting to serve as pastor.

NEWS OF OUR MEETINGS

Wabash Friends met July 21 for their regular Monthly Meeting, following a fellowship supper. Jeanette Carter, of Russiaville, teacher of music and art in the schools of Westville, was present as the guest of Grant and Golda Johnson. Preceding the business Jeanette Carter gave a half hour musical program. She was also accompanist for Golda Johnson who sang a beautiful arrangement of "Abide With Me." These musical numbers were greatly appreciated for they prepared the minds of those present for the devotional lesson and business meeting which followed.

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Ruth C. Day was recently appointed as director of religious education and church secretary at the Ashboro Street Meeting in Greensboro, North Carolina. She succeeds Jeanette Hadley who has recently accepted a position with the American Friends Service Committee. Ruth Day is a graduate of William Penn College, and has taught at Friendsville Academy.

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A successful Vacation Bible School was held at Penn, Michigan, where Billy Lewis is pastor. There were seventy-seven children enrolled. On the closing evening a program was held for the benefit of the parents.

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Friendsville Quarterly Meeting, in Tennessee, was favored in having at their recent sessions and Young Friends Conference, Esther Baird and eight young men from the Rufus Jones CPS Camp of Gatlinburg. In her charming way Esther Baird took us to India, via Memory Route, and we re-lived with her the beginnings of the work of American Friends in the heart of India; helping us to understand the caste system and other customs which made pioneering so difficult. We had a ride on the back of the Rajah's elephant as we become acquainted with the "Persistent Old Woman with Five Children," and felt that we had a real part in educating these children to become ministers and teachers of the Christian religion. Then there was the vision of feeding the starving, making us long to do evangelistic work. Esther Baird spoke with appreciation for the prayers and financial backing offered by American Friends.

The Young Friends had charge of the meetings on Sunday, which, with the assistance of the boys from camp, were filled with spiritual help and interest. Their talents in music, spiritual devotion, and sacrifice, helped us the more fully to appreciate their demonstration of faith. An exchange of visits is being arranged since the camp is not too far distant, which will prove mutually helpful and uplifting.

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Bloomingdale Quarterly Meeting (of Western Yearly Meeting) met in Bloomingdale August 7. In the meeting on Ministry and Oversight, Alda Rees, pastor at Rush Creek and Tangier, conducted an uplifting devotional period, and Clarence Ozier, pastor at Coloma, gave a stimulating message. The hour of worship opened with a service of song arranged by Lulu J. Pickett, in which a group of ministers, their wives, and other Christian workers sang stirring old-time hymns, with the congregation joining in. Gladys Pyle, of Marshall, led a helpful devotional, after which Mary Hiatt, pastor in Georgetown, Illinois, brought an inspiring message. Following the noon lunch, the business session was filled with the annual reports from the several departments of work. The meeting was united in sending birthday greetings to the oldest member of the Quarterly Meeting, Miriam T. Lindley, on her ninety-fifth anniversary. Since the death of her husband, Charles W. Lindley, a few years ago, she has resided in Waveland, Indiana, with a daughter, Lucille Rusk.

James R. Furbay, who is closing his seventh year as pastor of the First Friends Meeting of Marion, Indiana, has accepted the call of pastor to First Friends Meeting, Des Moines, Iowa. He and his family are expected to arrive in Des Moines for the beginning of the year on September 1, 1943.

Since releasing Charles Thomas last May for work with the Young Friends Board of the Five Years Meeting, the Des Moines pulpit has been filled by a number of outstanding speakers. Some of these speakers have been members of other Friends Meetings, while some have been affiliated with other denominations.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

PROBLEM OF "SOVEREIGN RIGHTS"

Editor, THE AMERICAN FRIEND:

For years Friends have talked about a world order that would do away with the occasion for war. I have always been interested in this possibility and have felt, with many Friends, that a League of Nations or some type of federation would be essential to preserve the peace and as a method of settling differences among nations. I have realized that one of the major problems would come when each nation was asked to surrender some of its sovereignty for the common good and to accept the decisions of an international body. I have felt that, despite the difficulties presented by nationalistic feelings, such a course would be possible because of the sheer logic of the need as a result of two devastating wars in one generation.

During the past three years, however, I have commenced to wonder whether the development of any international authority is possible. In the summer of 1940, I was given an opportunity to serve in Washington as the coordinator for the groups who were concerned about the conscientious objector under the draft act and then later to continue this work as Executive Secretary of the National Service Board for Religious Objectors. This experience, in attempting to represent and coordinate the work of several religious groups, is the reason I am somewhat doubtful about the possibilities of nations giving up any of their sovereignty for the common good.

Originally the various religious groups made their presentation to Congress on an individual basis. There was considerable clearance to avoid duplication, but there was no unified approach to the problem until the government said that they preferred to deal with only one agency. The National Service Board was then established to present the pacifist viewpoint to the several governmental officials concerned with the problem.

One of our basic problems from an administrative standpoint has developed from three independent organizations maintaining complete sovereignty and retaining policy-making authority.

This experience has left me more and more perplexed about how nations can be expected to surrender a measure of their sovereignty to a central organization for the common good when small religious groups felt completely unable to do it. I have watched the groups insist on their separateness and listened to discussions on the essentialness of retaining policy-making power in each group. I am conscious as a Friend of the values in our historic traditions; I know that Mennonites and Brethren have spiritual values which are important.

I have always been impressed, while participating in conferences during the past three years in which these problems have been discussed, to find how similar the points stressed were to the points made by the isolationists in the Senate of the United States when they rejected the League of Nations.

It seems to me that as Christians and Friends, we must learn how to give up some of our organizational individualism to the common good before we can expect nations to move in that direction.

PAUL COMLY FRENCH.

"FOREIGN ENTANGLEMENTS"

Editor, THE AMERICAN FRIEND:

After reading "Six Pillars for Peace" in THE AMERICAN FRIEND, our thoughts turn to the building that will be erected on those pillars. Some architects are opposed to using any "foreign entanglements," they prefer our own Colonial type of building, and some prominent architects believe in using "foreign entanglements" in erecting that building.

Is there a common ground on which they could unite? They might build an International Court for each continent and a higher or World Court for all nations, with the power of economi isolation for nations that would no arbitrate or abide by the decisions o those tribunals.

If an economic blockade can win war, economic isolation might preven a war; each continent to provide it own police force for that continent That might be a foundation for a jus and durable peace.

FRANK SANTEE.

Gibson, Iowa.

PLEA FOR PEACE BY CONSULTATION

Editor, THE AMERICAN FRIEND:

As day follows day and week follow week, the possibility for a successful jus and durable peace becomes ever dim mer. I believe that a peace by consulta tion will be more just and more lasting than one dictated by a victor over vanquished.

Frederick Libby, of the National Council for the Prevention of War, fel low Friends, and other Americans, ar desirious that the leaders of our Natio deeply consider the stopping of thi war, ending it with a peace by consulta tion as the only practical solution to desired peace.

In order to show our leaders how much we are desirous of our peace pro posal, we as Monthly Meetings, Quarter ly and Yearly Meetings, and as in dividual Friends should shower ou President, congressmen and nationa leaders with letters, telegrams and peti tions. Let's do it and do it now!

Our brothers and friends across th seas are fighting and dying for the wa they believe to be the right way, sacrific ing their lives for a new world orde and a just and durable peace. Must w prolong their killing and dying? Mus we continue to hate our "enemies?"

NORWOOD B. VAIL.

Earlham, Indiana.

MEN OVERSEAS

Editor, THE AMERICAN FRIEND:

Many of the Epistles from America Yearly Meetings reaching us this yea refer to members enlisted in the Force and speak of the need of maintainin fellowship with those now away fro home.

May I, on behalf of London Yearl Meeting, invite any who are drafted t these islands to communicate with m so that where possible they may be pu in touch with local Friends. It would b a great help if Monthly Meetings als would forward information where the have knowledge of their members bein temporarily resident in this country.

STEPHEN J. THORNE,
Recording Clerk,
London Yearly Meeting.

Book Reviews

CHRISTIAN BASES OF WORLD ORDER

THE MERRICK LECTURES 1943

Twelve Lectures, *Abingdon-Cokesbury Press*—255 pages—$2.00

The twelve chapters of this book "comprise the Merrick Lectures for 1943 of Ohio Wesleyan University, Delaware, Ohio. Upon the invitation of the University, the lectures were a part of the conference on Christian Bases of World Order held at the University, March 8-12, 1943. Three hundred church leaders (Methodist) and representatives of the university constituted the conference, which discussed the lectures and the findings of twelve study groups or seminars, one on each subject, organized in as many centers throughout the United States. Each chapter states the problem on the topic assigned."

Many favorable things could very well be said about the value of this book, but space forbids. Perhaps the list of lecture themes will give adequate information as to the character of the messages given: Practical Religion in the World of Tomorrow, Vice-President Henry A. Wallace; God and the World We Live In, Bishop Francis J. McConnell; The Christian Conception of Man, Willis J. King; The Spiritual Basis of Democracy, Umphery Lee; Christianity and the Race Problem, Gonzalo Baez-Camargo (Mexico City, Mexico); Economic Freedom, John B. Condliffe; The Land and Human Welfare, Bjarne Braatoy; Politics and Human Welfare, Vera Micheles Dean; The Health of the World Community, Charles-Edward A. Winslow; Christianity and the Workers of the World, Carter Goodrich; Human Character and World Order, Reinold Schairer.

MURRAY S. KENWORTHY.

RELIGION AND HEALTH

BY SEWARD HILTNER

New York, Macmillan Company, 1943 $2.50

This book is so packed with information, interpretation and practical counsel that it will doubtless be in great demand by ministers and laymen who are engaged in personal counseling. A striking feature of it is the recurrent emphasis on lay as well as ministerial service to people who have health problems. The author is executive secretary of the Federal Council's Commission on Religion and Health. Mr. Hiltner sketches the development of the mental hygiene movement and explains the main characteristics of the mental hygiene approach. He presents a broad concept of health as something not expressed in any static norm but something that is always improvable, while to be "ill" means more than to be the victim of a particular disease. He surveys the contribution of religion to wholeness of body and mind. It is interesting to note that the literature to which Mr. Hiltner is contributing gets its terminology largely from psychoanalysis, which revived the old terms "psyche" and "soma" as distinguishable though closely related entities. The scientific background of religion and health is carefully stated and the elements of religious therapy are presented confidently but without exaggerated claims. There is a copy of this valuable book now available in the Friends Lending Library, 101 South 8th Street, Richmond, Indiana.

J.R.F.

QUAKER RELIEF DURING THE SIEGE OF BOSTON

BY HENRY J. CADBURY

Pendell Hill—Price 25c

The story of the emergency aid given by Friends of Philadelphia to sufferers at the siege of Boston during the early days of the Revolutionary War appears in an Historical Study published this month by Pendle Hill. Here is an early chapter in relief work which will be of special interest today. The actual names of more than three thousand families that were helped are known to us from careful records made at the time. This little known event can perhaps help us to recognize motives and procedures appropriate in aiding victims of the present war. For example, the need for impartiality in the spheres both of politics and religion was faced long ago. Awareness of our long experience in such matters should be brought to bear on the present.

The Meeting for Worship, a pamphlet issued by the Evanston Meeting of Friends. The material was prepared to help acquaint strangers with the character of a Friends meeting for worship. They may be secured from Anne Willis, Meeting Secretary, 1566 Oak Street, Evanston, Illinois.

GLEANINGS ON RURAL LIFE

A young man of the Brethren, now farming his own 320 acre farm and another 320 under lease, in Kansas, recently wrote inquiring as to how he might most effectively demonstrate his pacifism after the war. He is willing to finance himself for a year's work abroad. Perhaps he ought to spend his reconstruction year among the rural people of Denmark, where, with an open mind, he could learn much that would be very helpful to himself and his neighbors in Kansas. Who has another suggestion?

Pro and con words and arguments fly about among the contenders for the various forms of rural life in such volume that even the casual reader may be a victim. In the *Christian Century* of July 28, Ralph Borsodi writes convincingly in favor of the "Green Revolution," an appeal for a decentralized economy. In her column in the August *Ladies' Home Journal*, Dorothy Thompson writes very favorably of rural life and points out the weakness of our present, strongly centralized and ponderous economy. In the August *Harper's*, C. Hartley Grattan writes about the Hot Springs Food Conference and ridicules the idea that farming is or should be a way of life. In the August *Country Gentleman*, Frank J. Taylor in "Farming Round the Clock," writes of the very latest in industrial farming. The first two articles mentioned represent one side, the last two uphold the other side of a continuing argument. E. B. White, in his book *One Man's Meat*, suggests that most people want to take the middle way of simplicity without poverty, with enough machinery and gadgets to be helpful in making a decent living for themselves and families, but they have no wish to be entirely industrialized. All of the articles and the book are recommended to those interested in rural life.

The Rural Life Association is in need of books to lend to rural meetings, ministers and meeting workers. Books dealing with rural or village subjects, fiction, factual or biographical; books and pamphlets about the Cooperative Movement or other material that would be stimulating to rural groups are in demand and could be put to work immediately.

New York Yearly Meeting (F) joined the Rural Life Association as a cooperating group at the Yearly Meeting sessions in June.

Through a report of the National Christian Council of India, this word comes concerning the Japanese Christian leader, Toyohiko Kagawa: "Two thousand people attended evangelistic meetings conducted by Kagawa in Kyoto to celebrate the founding of the United Church of Japan. . . . Kagawa is now conducting a series of missions known as 'Catacomb Evangelism.' There is no public advertisement. Admission is by tickets sold through church groups. There is no lack of demand for tickets."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

LIBERATING POWER

But ye shall receive power, after that the Holy Ghost has come upon you.

ACTS 1:8.

* * * *

From its most primitive form to its most developed, religion has been a search for power, a faith that there were untapped reservoirs of spiritual energy in the universe.

EDWARD SHEFFIELD BRIGHTMAN.

* * * *

We are pensioners only of the universal energy, and our power is not fabricated in us but released through us.

HARRY EMERSON FOSDICK.

* * * *

Not only do the conflicts within the natural man and his world serve as occasions of the development of power, but worship itself also generates new conflicts. . . . New impulses, new standards, new virtues, pour into the worshiping mind.

EDWARD SHEFFIELD BRIGHTMAN.

* * * *

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer . . . termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their lives.

DR. ALEXIS CARREL.

* * * *

It is not true that by faith alone every broken spirit can be healed. . . . Recognition of the limits as well as the possibilities of prayer leads to release from the bitterness of expectations unfulfilled, but also to clearer direction and more potent faith as we seek to work with God by meeting his conditions for the lifting of the burden.

GEORGIA HARKNESS.

* * * *

I must have God. This life's too dull without,
Too dull for aught but suicide. What's man
To live for else? I'd murder someone just
To see red blood. I'd drink myself blind drunk,
And see blue snakes if I could not look up
To see blue skies, and hear God speaking through
The silence of the stars. How is it proved?
It isn't proved, you fool, it can't be proved. . . .
Well—God's my leader and I hold that he
Is good, and strong enough to work his plan
And purpose out to its appointed end.

STUDDERT KENNEDY.

* * * *

A bombing plane has power to destroy. It has no power to build or to redeem.

But consider the power of God. It can open men's eyes. It can bring them to repentance. It can deliver them from pride and arrogance. . . . It can prompt them to do works of mercy . . . it can bring them to a point where they are willing and glad to make any personal sacrifice that may be necessary to the achievement of peace on earth.

ERNEST FREMONT TITTLE.

* * * *

Father of all, we would learn the art of waiting; and of doing our work quietly and with confidence; make us aware of our unrealized resources; enable us to get along with uncongenial tasks and disagreeable people. May thy love flow through us for the healing of the world and may thy light lead us along the widening way of life. Amen.

HUGH ELMER BROWN (adapted).

AFSERCO NOTES

Roger C. Wilson, Secretary of the Friends War Relief Service, arrived from England the latter part of July and will remain in the United States until mid-November. During the next months he will visit Civilian Public Service Camps, and work with members of the Service Committee staff on problems of post-war training and relief. During the first part of August, he will visit the CPS Training Units at Earlham, Guilford, Swarthmore and Haverford Colleges, the International Service Seminar at Guilford, and two Work Camps at Hazel Green, Kentucky, and Indianapolis.

* * * *

The assignment of men in Civilian Public Service Units ninety-nine and 101 (China and College Training) to the experimental farm at Stoors, Connecticut and the Alexian Brothers Hospital at Chicago, Illinois, has been approved by the National Service Board for Religious Objectors which met on August 2, and will be submitted to Selective Service. If approved by Selective Service, assignments will take effect on September 1. The list of men to be assigned to Duke University Hospital, Durham, North Carolina, and the New Lisbon, New Jersey, Home for Mentally Deficient Boys will also be submitted for approval.

* * * *

The following is a part of an open letter to men in Friends Civilian Public Service:

"Current discussions on the relocation of the training units ninety-nine and 101 affect men in all Friends' camps. We want to share our attitudes with you.

"The aim has been to find work of high and immediate social significance within the intent of the Starnes amendment, yet work that would give training in the form of job experience valuable in future foreign service. Two types of projects have suggested themselves: first, work in public health and in general hospitals; second, work in child-care to offset the present disastrous neglect of children. In order to improve the job experience it is hoped that there may be more flexibility in work schedules and job assignments. Several projects which meet these requirements have been found, and agreeable arrangements worked out with officials in charge.

"But these projects and administrative arrangements go beyond the present program of Civilian Public Service. However, there is a growing conviction in our minds that CPS must grow and develop to include such undertakings; that with foreign service prohibited by law, the contribution which the American Friends Service Committee is able to make by administering its camps under the present limitations is too small to justify continuing as an agent of the government. In other words, unless important progress is made soon in improving the usefulness of our work, it might as well be administered by government officials directly."

* * * *

Owing to the acute shortage of graduate nurses, most hospitals are now using untrained women for much of the simpler nursing work. This makes it possible for a young women to learn under good supervision the ordinary procedures for the bed care of the sick without going through the more elaborate studies and training of the nurses' training course.

It is proposed to develop a unit made up of ten to fifteen young women at the Murphy Memorial Hospital in Whittier, California. They could earn enough for their maintenance and a little more. In addition to the experience in the care of the sick, there would be opportunity for training and practical experience under a competent dietician in the hospital kitchen.

This unit, if it develops as planned, may be sponsored by the American Friends Service Committee. Negotiations in this direction are now under

way. Openings for relief and reconstruction are still very limited, but it is hoped that many openings will occur. Applications and inquiries should be addressed to Dr. W. C. Bruff, 238 North Greenleaf, Whittier, California.

FOOD NEEDED FOR CPS

Due to rationing and the shortages of many food commodities, the Civilian Public Service camps are eager to receive any canned or fresh produce which Friends may have available at this time. The C.P.S. office at 101 South 8th Street, Richmond, Indiana, will be glad to make arrangements for the transportation of these items to the camps.

In view of transportation restrictions, it is suggested that each Monthly Meeting designate a "depot"—the basement of the Meeting House, a conveniently located home, or some other place—to which canned and fresh foods can be brought. Then, if the C.P.S. office is notified, it will be ready to assist with shipping arrangements.

Credit on meeting C.P.S. quotas can be obtained from such "contributions in kind." The amount of credit is determined by the camp director on the basis of the current market price for each item.

C.O.'s IN STRIP CELLS—DEMANDS INVESTIGATION

Stanley Murphy and Lewis Taylor have been confined in strip cells at a federal mental prison at Springfield, Missouri, writes Mrs. Elizabeth Murphy, mother of one of the boys.

Urgent appeals are being made by Oswald Garrison Villard, Norman Thomas, and Evan W. Thomas for a thorough investigation. A fund is being raised for the defense of these boys. All those interested in helping to make possible a thorough investigation should send their contribution to:

Evan W. Thomas, Murphy-Taylor Defense Fund, American Civil Liberties Union, 170 Fifth Avenue, New York, N. Y.

Letters of concern should also be sent to Congressmen at Washington.

The American Business Men's Research Foundation has prepared a series of advertisements designed to counteract the message of the liquor advertisements which contribute so large a proportion of the revenue of small town and rural newspapers. The Foundation states that "many small town editors who have accepted liquor advertising money have offered to carry the other side of the story free or at reduced rates;" and it offers to furnish mats of the series of ads free to church committees and other temperance organizations that will undertake to place them in local papers. This material may be had upon application to the American Business Men's Research Foundation at 53 West Jackson Boulevard, Chicago.

Archbishop Temple recently spoke of the foundations of Church unity. After giving a historic sketch of the way in which the Church had become divided, the Archbishop dealt with the way of recovery.

"First," he said, "we need surely to take care that all Christian people are joining together in their service to God and man to the utmost extent that actual unity between them permits.

"Secondly, in our dealings with one another, let us be more eager to understand those who differ from us than either to refute them or to press upon them our own traditions. Wherever there are divisions which persist, there is sure to be some truth on both sides.

"And yet with both these, there must be full loyalty to truth as we have been enabled to apprehend it. Otherwise we shall have no contribution to bring and shall have squandered the treasure we hold for a united Church of the future."

SUNDAY SCHOOL LESSON

(Continued from page 330)

the door of opportunity was gradually closed. By now the message of Christ has had time to spread throughout the world and the nations of the Orient have their turns. Spain is the most striking example of a nation called to leadership which prostituted its opportunity in greed and war, until it is just a third-rate nation instead of first as four hundred years ago. If the nations of the West keep on their greedy grabbing and their fighting, all of them will be third-rate or lower four hundred years from now in contrast with China, India and possibly Japan or Russia. War, greed, immorality seem to doom nations as certainly as ill-will, selfishness, impurity doom individuals.

The Lord is ever ready to lead nations as well as individuals. The only guarantee for the future is living according to the principles of Jesus Christ and bringing forth Christian attitudes and actions. The Christian nations will endure; others do not deserve to.

MILTON H. HADLEY.

HAYDEN'S WHEAT GERM

Arthritis and constipation are keeping many Christian workers from being at their best. May we suggest Hayden's Caramelized Wheat Germ, rich in vitamins of the B-Complex. If your dealer does not handle, mail $1.00 direct to Hayden Flour Mills, Tecumseh, Mich., for four 10 ounce packages. Mention THE AMERICAN FRIEND.

WANTED

Christian couple with farm background to develop livestock, agriculture, and forest on church-owned fresh air farm in southern New Hampshire. Appreciate statement of training and experience in first letter. Rev. L. C. Bockes, R.F.D. 2, Hudson, N. H.

WANTED

Family to live in a rural community, to participate in church and community activities. Six room house with modern conveniences, four acres tillable land, more if desired; nominal rent. For further information, apply to E. W. Raiford, clerk, Corinth Monthly Meeting, Ivor, Va.

DEATHS

AXTON—Charles Axton, Friends minister, on August 3, 1943, aged seventy-four. A native of Indiana, he had resided for some time in Jonesboro, but for the past six years he had lived at Tippecanoe Lake. A graduate of Earlham College, he had served as pastor at Hopewell, Centerville, and Jonesboro, in Indiana, also at Watseka, Illinois and Cherokee, Oklahoma. He had also served as superintendent of White's Institute in Indiana. Funeral service was held in Jonesboro, in charge of Bertha Day. Surviving are the wife, Rachel Axton, a daughter, Oakie, at home, and a step-son, Bruce L. Pierce of Tippecanoe.

MARIS — Isabel Kenworthy Maris, daughter of Jesse and Elizabeth Osborn, was born in Paoli, Orange County, Indiana, March 27, 1855, and passed away July 22, 1943 in Oregon. Of a family of three boys and eight girls she was the last survivor. She was married to Oliver N. Kenworthy July 16, 1884 at Rush Creek, Indiana. He preceded her in death July 22, 1926. To them were born four sons, J. Virgil, Walter C., A. Dolon, and A. Earl. The four sons, nine grandchildren and six great grandchildren survive her. She and her husband, O. N. Kenworthy and four sons, came to the Pacific Coast in 1902. They were engaged in pastoral work in Oregon and Idaho for a number of years. She was married to John Maris of Coldwater, Kansas, in 1929 at her home in Portland, Oregon.

MARRIAGES

BEAM-WALL — At Chester Friends Meeting House, Wilmington, Ohio, July 24, Eleanor Anne Wall, daughter of Leaton and Ethel Wall, and Ralph Edwin Beam. The wedding was without formal invitation, but "open" to all friends of the couple. The solemnity of the occasion was emphasized as the groom sang "O Promise Me" and "I Love You Truly" as the bride approached the altar on the arm of her father who gave her in marriage. Jane M. Carey, pastor of Chester Meeting, officiated.

HOLLINGSWORTH-HAINES — June 19, 1943, at Friends Church in New Burlington, Ohio, Phyllis Aileen Haines, daughter of Luther G. and Edith Laird Haines, to Melvin Hollingsworth of New Burlington. A. Ward Applegate, minister.

LAUGHLIN-KESTER—Barbara Jean Kester, daughter of Mrs. Bruce Randall Kester, of Portland, Oregon, and John Seth Laughlin, son of Sceva B. and Lillian Laughlin of Salem, Oregon, June 12, 1943 in Trinity Methodist Church, Urbana, Illinois.

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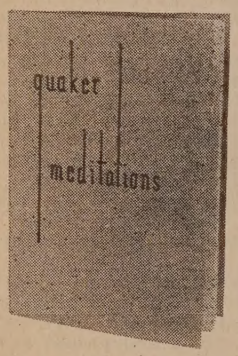

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave. N. E., Phone Melrose 7450. Religious discussion 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys enrollment are more likely than in the case of girls, but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

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GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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